

THE
DESTINY OF ROME;

OR, THE

Probability of the Speedy and Final

Destruction of the POPE.

CONCLUDED

Partly, from natural Reasons, and political Observations; and partly, on Occasion of the famous *Prophecy of St. MALACHY*, Archbishop of *Armagh*, in the XIIIth Century:

Which Curious Piece,

Containing Emblematical Characters of all the POPES, from his own Time to the utter Extirpation of them, is not only here entirely publish'd; but likewise set in a much clearer Light, than has ever hitherto been done.

IN A LETTER

To a Divine of the Church of England,
From a Divine of the Church of the First-born.

Veni summa Dies, et ineluctabilem hunc tibi dabo. Virg.

L O N D O N

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THE
DESTINY OF A NATION

OR THE

Probability of the Speedy and Final

REFORMATION OF THE ROMAN CATHOLIC CHURCH

AND OF THE WORLD

By the Rev. John Henry Newman, D.D.,
Vicar General of the Diocese of Westminster.

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1845.

IN TWO VOLUMES.

Vol. I. THE HISTORY OF THE CHURCH OF ENGLAND,
FROM THE REFORMATION TO THE PRESENT TIME.

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A

L E T T E R

To a *Divine* of the *Church of England*,
 From a *Divine* of the *Church of the*
First-born.

REVEREND SIR,

Novem. 5, 1718.

TO such as are ignorant of the Reasons, 'tis amazing to see, with what superabundant Caution the *Ecclesiasticks*, of all separate Communions, fly from one another's Company and Conversation. This you know they do either pusillanimously, that they may not be charg'd with holding the same Opinions, when they really differ; or politically, that, when of the same Opinions, they yet may not be thought to be so: Or else it is by a mutual though tacit Accord, lest the *People* following their Example, should confer together with less Scruple, and not disagree, much less hate one another, for every Trifle; since 'tis from the extreme Differences which they are made to apprehend, as having no smaller Consequences than *Everlasting Misery or Happiness*, that follows all the profound Deference, nay sometimes unreserv'd Obedience, they pay to their several Guides. And yet one would naturally imagine, that were the

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Professions common to every kind of *Clergy* sincere (which are *Instruction* and *Conversion*) they should as studiously court each other's Society, as now they avoid it; this amicable Intercourse being the first, and certainly a most necessary Step, towards procuring that *Peace* and *Union*, for which they daily pray in publick. Among Men of Sense and candid Intentions there's nothing more compatible, than personal Friendship and Diversity of Sentiments. But none of that inhumane Strangeness, of that four and savage Misanthropy, being either taught, or practis'd, or permitted in the *Church of the First-born*; and your noble Genius having freed you, Sir, from the Fetters, that is, from all the Excesses of the rigid part of the *Church of England* (in her primitive Constitution very near *Apostolick*) I frankly own, that few Pleasures in this World do equal the Relish of that Brotherly Confidence, with which you are pleas'd to honour me. Wherefore, from barely keeping to our mutual Agreement of *communicating to each other what occurs most rare or extraordinary in our Reading*; I shall for the future impart my very Thoughts and Meditations to you, whereof, by the Opportunity of this Bearer, I now send you the following Earnest.

AS I was reading two Days ago in *Ecclesiastes* (a Production highly becoming the Pen of *Solomon*, as well as an unvaluable Fragment of *Oriental Philosophy*) I was insensibly led into various Reflections on the Mechanism and Duration of the *World*; and not only on the past and present State of things therein, but also on that which is to come: Yet what took up the largest Share of my Thoughts, and wherein they all center'd at last, was the Fate of *Bodies Politick*; or the Revolutions of Empires, Kingdoms, and Republicks. The particular Words that occasion'd me

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to muse in this manner, were these that follow.

One Generation passeth away, and another Generation cometh : but the Earth abideth for ever. --- The Ecclef. 1. 4. 9.

thing that hath been, is that which shall be ; and that which is done, is that which shall be done : and there is no new thing under the Sun.

After revolving in my Mind whatever I had observ'd, or at least could then remember, of the *Periods of States* in History ; their several design'd or accidental Commencements, their immediate or gradual Encrease, the time of their full Growth and Perfection, their sudden or lingring Decay, and their final Change or Destruction : I could not but readily acknowledge the Truth of these other Words of the same most wise and experienc'd Prince.

Is there anything whereof it may be said, see, this is new ? It hath been already of old time, which Ibid. ver. 10, 11.

was before us. There is no remembrance of former things ; neither shall there be any remembrance of things that are to come, with those that shall come after.

That is, in the Successions of so many Ages either the things themselves are forgot, which were parallel to the present ; as the present Instances will become utterly unknown, to thousands attended with the same Circumstances in time to come : Or, though the Records of many things past be extant, yet they are no more thought of by those who are doing the very same things now ; than what these are doing will be alledg'd as Incentives or Examples, by such as are sure to do the like after them. Having made this Paraphrase of the said Passages, I descended into the particular Consideration of that *Hierocracy, Hierarchy, or Government of Priests*, which has so long subsisted in the World ; having its Seat of Empire fix'd at *Rome*, under the *POPE* an elective Monarch, but its *Subjects* spread over all the Earth. Whoever has a Mind thoroughly

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to understand the Rise and Progress of it, with its Maxims, Resources, and Reasons of State, needs only to read *Pufendorf's* incomparable Treatise on this Subject, in his *Introduction to the General History of Europe*; as in other Books he'll find Computations (as exact as the things will bear) of the excessive Revenues and Riches of this State, and the numberless Preferments it has to bestow. The peculiar manner of choosing the Pope, may be learnt in the *History of the Conclaves*. But my Design in this present Letter is to persuade you, Sir, of what I am very much persuaded my self: *That this Papal State is not only now drawing towards its final Period, but that you and I, at least your hopeful Son at the University, may live to see it totally dissolv'd and destroy'd.* To render this probable I shall use but four Topics, and be very concise on every one of them.

I WARRANT now you fancy, that I am going to improve on the late Right Reverend Bishop of Worcester, the present Reverend Mr. Whiston, on Dr. Beverly, or Monsieur Jurieu (for with those of your Cloth it is not the Custom to affix the respectful Title of *Reverend* before the Names of either *Dissenters* or *Hugonots*) and that I am about to rectify their Mistakes, to reconcile them with one another, or each perhaps with himself. But if such be your Thoughts, I am sure that you, for your part, are no *Prophet*: For I should think it a great Prophanation to venture on those *Apocalyptical Studies*, with no larger Share of Spiritual Irradiation or Ecstatick Vision, of Impulse or Inspiration, than hitherto I am conscious falls to my Share. No, no, dear Friend: I have neither so much of the Saint or the Sinner, as to pretend to any Intelligence from Heaven or from Hell; nor to any other Light (that of my Eyes excepted)

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excepted) than what wholly results out of Conclusions necessarily infer'd from Premises rightly laid. Mine therefore you may stile *Comparative Prophecy*, as *Thales* foretold a Dearth of Olives from natural Reasons; And e'en just so, from natural Reasons and political Observations, am I no less confident, than was *Thales* about his Olives, to doom the *Papedom* to a prompt and irretrievable Destruction.

I. MY First Reason is drawn from the Nature of Things, and the constant Tenour of every Being in the Universe. All Things are in a perpetual Flux, nothing permanent or in every Regard the same for one Moment. But none of them is so visibly subject to such Variations, as *Kingdoms*, *States*, and (in a word) all sorts of *Government*. What the Deficiencies are or the Redundancies in the Frame, what the want of Balance or Equality, the internal or external Force that often put them into Convulsions, and bring them at last to their Dissolution are copiously handl'd in the Books of *Politicians*. But be they what you will, the Fact is undeniable. The *Monarchy* and *Priesthood* of *Egypt*, that flourish'd so long as to appear in great part fabulous, to such as make the World but of Yesterday, are long since extinct. So are the Empires of the *Assyrians*, of the *Medes*, and of the *Persians*, the impetuous one of the *Greeks*, and the most powerful one of the *Romans*: and all antient History is full of nothing so much, as the incessant Changes and Expirations of innumerable Kingdoms and Common-wealths, of Nations and Tribes, of Religions and Forms of Worship; that had subsisted for many Ages, and promis'd themselves endless Duration. Modern History abounds with the like Revolutions, and we have seen in our

The *Downfall* of ROME.

own Days (what has been seen in the Days of our Fathers) one Prince set up, and another pulled down; one Government grow arbitrary, and another contending for its Freedom; Kingdoms transferr'd, Countries exchang'd, or Religions alter'd; and, which is more, not one of these Instances are single. What should therefore hinder, but that the *Papedom* may be subject to the same Fate? We of the *Church of the First-born* have Demonstration, that no Constitution is more corrupt; and you of the *Church of England*, if not widely deviated from your Original, cannot think it divine; besides that the *Egyptian Hierarchy* pretended to this Prerogative, yet for all that it has moulder'd through Age, and been consum'd by the all-devouring Jaws of Time. The same may be more reasonably expected to happen to the *Papish Hierarchy*. While nothing is observ'd to be so prevalent in the *Court of Rome*, as the Pride and Pomp of this World, the Gaudiness and swelling Titles, the Riches and Treasures, the Luxury and Voluptuousness of the vainest Mortals; that it is over-run with Avarice, Ambition, Jealousy, Craft, Intrigues, Cabals, Parties, Factions, Supplanting, Dissimulation, and, in short, with every thing, however corrupt or nefarious, that is practis'd in other *Courts*, without any Exception but that of a more glaring and scandalous Example; They may give out as long as they will, that they are Spiritual and Divine, that they have forsaken the World (on which account they call other *Courts Temporal*) and offer to shew Men the way to *Heaven* where they never were; they may pretend all this, I say, and get Fools enough to believe them, or Knaves to say they do so, yet wise Men are certain of the contrary, and sooner or later will get those very Knaves and Fools to destroy them.

Now,

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Now, since every thing that had a Beginning must necessarily have an End, and that consequently the *Papacy* is no less certain to cease than other *Governments*; the only Question remaining is concerning the Time of this important Event, which, though I expect you'll laugh at me for it, I conceive to be very near: not only because the *Papacy* has already continu'd a long time, and often receiv'd most violent Shocks; but also because from many Symptoms I believe it to be far gone in its Wane, and that, like a Man who has swallow'd Poyson, it carries its Death in its very Constitution.

II. MY Second Reason then for the *speedy Destruction of the Papacy*, is the Tyranny and Turbulency of it. The Pretensions of the *Pope* in *Temporals* as well as *Spirituals* (to use one of the Distinctions your *Church* has borrow'd from his) are so well known; with the Combustions and Tragedies which have frequently ensu'd, upon endeavouring to execute or revive those Pretensions: that I admire this very Matter, were there no other Motives, has not long ago put all Princes out of Conceit with him; especially when I seriously consider those *Excommunications* and *Interdicts*, which distract and divide their Subjects, make 'em look on each other as Enemies, or devoted to Damnation, and cause one Side of them at least to disobey their Sovereign's Commands. *Beelzebub* is easier discern'd in all this, than the *Holy Ghost*. There's not a clearer Demonstration in *Euclid*, than that *Papists* (or such as implicitly depend on the *Pope*) are but half Subjects, if they may be fairly allow'd so much; for there's a Case, of which immediately, wherein they can be none: and what a prodigious Absurdity is it in any Prince (which I pronounce out

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out of pure Zeal, but far from Disrespect) to suffer another Power, ruling another Country, to share with him in the Government of his own Subjects! when this intermeddling Power, or *Priest-Prince*, must not only pretend to be as good a Friend to other Potentates in Enmity with him, but is very often most heartily engag'd in their Interests. In this Case, considering the Dependance of the *Clergy*, their Expectations from their foreign Supreme Head, and their being Masters of all the Subjects most secret Thoughts and Intentions, the Prince upon Occasion will perceive his Sway to be extreamly precarious: and if the *Pope* thinks fit to excommunicate him, or to entitle another to his Kingdom, which has been often done, then he'll find his Authority to be in effect none at all. 'Tis well if his Person be not proscrib'd and expos'd to the bloody Hands of the vilest *Assassins*, which has been likewise not seldom practis'd. The Divisions, Tumults, Seditions, Murders, Rebellions, Persecutions, Wars, and Desolations of all Kinds proceeding hence, have been so numberless; that some of the *Italians* themselves have regretted the coming of *Christianity* into the World, which they, mistaking it, have thought to be the Source of all these lamentable Confusions. Some Popish Princes have been pretty sensible of this *Priest-confounding Genius* ever since the *Reformation*, and have in many Places endeavour'd to clip the *Pope's* Authority; which is doubtless a main Step towards his Ruin, though none of them have actually thrown him off: but all will be in vain, both for those that admit and those that reject his *Supremacy*, so long as they let their *Clergy*, or any other of their Subjects, to depend upon him in any manner; as may be seen at this present by what passes in several Parts of the *Empire*, in
France,

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II

France, in Sicily, and in some Places out of Europe. But I need not go for Examples beyond Great Britain, where though the Pope is not own'd by the Prince, yet being so by many of his Subjects openly, and by others more covertly, there has been a dangerous Rebellion lately rais'd against him, and Plots are daily carry'd on to the Disturbance of his Government; which nevertheless he has the matchless Lenity to suffer Multitudes of them to disclaim, effrontedly refusing to swear Allegiance to him, though a Pretender to his Crown is publicly harbour'd and supported at Rome. I can tell you with Joy, Sir, that Princes begin to be weary of these Things, as well as many of them dispos'd to grant a Toleration of Religion in their Dominions, from which the Pope has ever most obstinately restrain'd them; contrary to their manifest and palpable Interest, to speak nothing of the Reasonableness or Humanity of this Liberty. That horrible Court of the Inquisition, never parallel'd by the most barbarous Nations, or the most abominable Religions, begins likewise to be universally detested; the rendering of which ineffectual, or the dissolving of it quite, being a Thing that will highly contribute to the Destruction of the Pope. Upon this Occasion, I desire you all along in this Letter to understand by the Word Papist, one that holds the Pope to be the necessary Principle or Center of Unity, and the Head of the Church Universal, Jure Divino; without your having regard to those Points of Doctrine or Discipline, which may subsist in any National Church, tho' the Pope's Supremacy were abolish'd. With such things, be they erroneous or not, I have nothing to do here, leaving every Government to order therein as they please. But before I proceed to shew you the Probability of the Speedy Accomplishment of

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of those Things whereof I was discoursing, I must entertain you a little with some prior Considerations, which will make the Matter appear still more feasible.

per. 27.

III. MY third Reason therefore for the *near Abolition* of the *Papacy*, consists in the Riches and Possessions of it; this, one would think, might be its chief Prop, though it will prove its greatest Bane. I never think of the *Pope's* vaunting himself for the Successor of *St. Peter*, but it puts me in Mind at the same time of the late facetious *Dr. Burgess*, who wanted not for Learning, and had admirable natural Parts. Explaining one Day to his Auditory the nineteenth Chapter of *St. Matthew*, and coming to these Words of *St. Peter*, *Behold, we have forsaken all and follow'd thee; what shall we have therefore?* the Doctor cry'd out with some Vehemence, *A great all indeed! an old Boat and two or three rotten Nets: But, Lord, thou knowest that I have left three hundred Pounds a Year for thy Sake; what then shall I have?* The *Pope* is so far from quitting any thing like *Peter* or the Doctor, that he grasps at every thing like *Judas* and *Simon Magus*. He's never satiated with accumulating Riches and Power, becoming a most formidable Prince, having a splendid Court, large Territories, Fortresses, Armies; and all this from being an *Elemosinary Priest*, skulking in Catacombs and Cellars. Nor is he simply a Prince, but gives himself out for *God's Vicegerent, a God on Earth*, one to whom all the Emperors, Princes, and People of the *Roman Church* pay *Adoration* (I use their own Term) by servilely *kissing his Foot*. As for his Riches, they do in a manner exceed all Calculation, there being multitudes of casual Revenues, besides such as are fixt and more certain; He has stated Dues or Taxes on all Arch-Bishopricks,

ricks, Bishopricks, Abbies, Monasteries, and all other *Ecclesiastical* Dignities or Benefices: So he has Collections or Tributes from several Orders of *Monks*, who are moreover firmly devoted to his Service. These in every Country wheresoever dispers'd, are his Emissaries, Spies, and Soldiers, regularly quater'd on his *Vassals*; and which, instead of costing him any thing, bring him in immense Sums: Different in this from other Princes, who, by maintaining these for him, but not for themselves, are his perfect Bubbles and Property. Not to insist on the Subsidies paid by the *Secular Clergy*, or the Sums gain'd by the Promotion of *Cardinals*, the very Collections of the *Monks* (which is look'd upon as one of the smallest Articles in his Treasury) bring him in near two Millions of Crowns *per Annum*. The Particulars of all these things may be had. To be brief, what he draws every Year upon a spiritual Pretence out of other Countries, together with the Income of his temporal Dominions in *Italy*, modestly amounts to twenty Millions, four hundred and four-score Thousand, six hundred and forty-five Livres Tournois of *France*; which is in *English* Money above a Million and a half. What a Disparity is here between his Successor and St. *Peter*! when St. *John* and he Acts iii. between them had not one poor Farthing to give a 1----6. Beggar that ask'd 'em Alms at the Gate of the *Temple*. From Money let's come to Men. The Number of the *Pope's* own Subjects is reckon'd to be about two Millions: And they, who in other Countries yield Subjection to him in *Spirituals*, which ever affect *Temporals*, are computed to be four-score Millions; among which are thirty four thousand Bishopricks, Abbies, Monasteries, and such other *Clerical Corporations*, containing three hundred thousand *Ecclesiasticks*, all mediately or immediately appointed by him. In this again the *Pope* is most different

Acts i.

13---26.

different from St. *Peter*, when he had all the *Christians* in the World assembl'd in one Garret; and that a vacant *Apostleship* was not fill'd up by him, but by the *People*. Now, Sir, do but consider with your self what unspeakable Good might be done by these exorbitant Sums, in all the Countries out of which they are exported (for I have not reckon'd the Church-lands, Donations, or any thing consum'd by the *Clergy*, in the Places where they live) whether in paying of Fleets and Armies, in setting up Manufactures, circulating of Trade, maintaining the Poor, erecting publick Buildings, or promoting Arts and Sciences: and you'll wonder with me at the Infatuation of those Princes and States, who so tamely bear this impudent *Spungeing*; to the draining, impoverishing and dispiriting of their People. 'Tis strange, you'll say, that the example of the *Reformation* has had no more effect for a good while past: To which I answer, that it has a great deal more than you imagine, though not so much as we could wish. There are those *Popish* Princes, I assure you, who want to have the Bishopricks of *Saltburgh* (for Example) and *Munster* seculariz'd; which would make as shining Jewels in their Crowns, as *Magdeburgh* and *Halberstadt* do in that of the King of *Prussia*. The same Application may be made to the like Morfels elsewhere. Whole Nations begin to confess, that *Great-Britain* could not possibly carry on such a flourishing Trade, or maintain such puissant Armies and Fleets, did she swarm with as many *Ecclesiasticks* as when she acknowledg'd the *Pope*, or were she annually suck'd dry of such vast Treasures as at that Time, when she enjoy'd the honourable Title of the *Pope's Milch-cow*. The same is understood of *Holland*. Those other Nations do not only see this, but they long to fell it too; for nothing but

but brave and wise Princes are wanting, to make their Subjects more happy, and themselves more powerful: and let me tell you here by the way, what another time I shall explain to you more particularly, that 'tis principally owing to *Princes* and their *Ministers*, and not solely to the *Clergy* on whom they lay the Fault, why the *Reformation* has not obtain'd, in the Places where it is not yet receiv'd, nor bears any better Fruit, in some of the Places where it has been embrac'd. But that most Princes will now act otherwise, and that those other things I have been mentioning will quickly come to pass, I am now going to convince you: Heartily wishing you may be more fully perswaded by the Effect it self, which I long for as much as you possibly can; and that entirely out of my Love to Mankind, for I have neither View nor Desire to be otherwise a Gainer by it.

IV. AND so my fourth and last Reason for *the speedy and final Extirpation of the Papacy*, is the beginning of this great Work already; and what's now a doing in the World towards the Accomplishment of it. Those heroick Souls, *Luther* and *Calvin*, gave the fatal Wounds, of which the *Pope* has been languishing ever since: For though sometimes his Sores seem'd to be cur'd, they were only skinn'd over, and fester'd the more. I never therefore hear those *Reformers* mention'd, but I awfully venerate their Memory; admiring their Courage beyond that of *Alexander* and *Cæsar*, as the Effects of it have been infinitely more beneficial to Mankind. And though I am far from subscribing to all their Doctrines, yet their great Services to the World ought to counter-balance their Defects. If this Rule be not observ'd, not *Peter* himself nor *Paul* can escape unabus'd: For though *Luther* had Sallies of much Vivacity, yet he never

yet once deny'd his Master; and though, from
 the Prejudices of his Education, *Calvin* contribu-
 ted to the Death of *Servetus*, yet he did not per-
 secute and ravage the whole Church. From their
 time to this day the blind Submission, which
 Men paid to the *Pope*, has been gradually and
 sensibly lessening. Considerable Restraints have
 been in some Places laid on his Authority, in o-
 ther Places *Councils* are affirm'd to be above
 him, in many his Authority in Temporals is
 flatly deny'd, and his Infallibility begins to be
 counted a Chimera even in *Portugal*. The Broils
 and Divisions he foment in every Country, create
 such an Aversion to him, that the more reasonable
 part plainly perceive his Power cannot be of God.
 Besides that, Potentates must needs disdain, to
 to see a Fellow, who t'other Day was not only a
 poor Scholar upon some Exhibition, or singing
 from Door to Door, and one of the meanest of
 their Subjects, not only become their Equal as
Prince, but even their Superiour as *Pope*. 'Tis
 evident their Respect for him is vastly lessen'd,
 nor are his Thunders any more fear'd by them
 than Pop-guns. You are not a Stranger to the
 Conduct of the King of *Sicily* towards him, to
 speak nothing of the *Emperor* or the King of
France; and the King of *Spain* himself could in a
 Pet recal all his Subjects out of *Rome*, and for-
 bid any manner of Communication between his
 own Court and that Place. Certain Princes, 'tis
 true; are persuaded by their Ministers, that the
Pope (who can profusely bribe those Gentlemen,
 and commonly does so) is useful to them on a po-
 litical Account: Yet 'tis most sure that none but
 tyrannical Princes want his help to Govern, or
 such as are going to play some foul, treacherous,
 and infamous Trick to another Prince, of which
 we have seen a very recent Instance. Some Prin-
 ces

cés therefore, I grant, will pretend unlimited Devotion to the *Pope*: nor do I doubt but *Philip V* will set up for as good a Catholick as *Philip II*, and for the self-same Ends and Purposes. We shall then hear from every Quarter that the *Germans* and the *French* are *Hereticks*; and the Word *Catholick* is to do as great Feats there, as the Word *Church* here. But there's another *Philip* in the World that will prove a *Henry IV*, and not a *Henry III*, to him. For my Part, let others judge as they please, I count the Division about the *Constitution Unigenitus* incurable. The Disputes formerly with the *Pope* in *France*, concern'd only Power, or Profit, or the like, and so were easily compounded: but now they are Doctrines, and Doctrines far from indifferent, about which they contend; so that let him adhere or recede, the Case is equal. If he recedes, then the Distinction of those, who hold his *Infallibility* in matters of *Faith* though not of *Fact*, falls to the Ground, and his *Authority* with it: or, if he adheres, the *Church of France*; which is already appealing to what's never like to be, a *General Council*, will in the interim entirely withdraw from his Obedience, though they give him yet as good Words, as we did for some time before we quite broke off from him. And as it was our Happiness to have at that Juncture a King no less brave than wise; so 'tis universally own'd, that the Prince, who now governs in *France*, is as perspicacious and prudent, as he is generous and martial: So that 'tis not to be doubted, but, in the discharge of his Trust to the young King his Nephew, or (in case of his Majesty's decease) for the sake of his own Posterity, he'll take the most effectual Measures for the felicity of the Kingdom; two main Points whereof must necessarily be, the keeping at home of those Treasures which

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are

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are continually exported to *Rome*, and the granting Liberty of Conscience to all the Inhabitants of *France*. Happy for him, that the Cardinal *de Noailles* is as moderate, and yet as steady, as Archbishop *Cranmer*. As for the *Emperor*, I take his Differences with the *Pope*, though of another Nature, to be full as irreconcilable. But the Affairs of *Italy* is a Subject too nice, and withal too curious, to touch upon only *en passant*, when it deservedly requires a just Discourse. I wholly therefore pass over these *Arcana* of Destiny: only putting you in Mind that our own King, who rules with so much Glory as to become the Arbitrer of Sovereigns, and who is his Imperial Majesty's faithful Ally and Relation, has Reasons more than one not to be well pleas'd with the *Pope*; one of whose *Cardinals*, by the way, has undertaken a Task excellently becoming *Don Quixote*, to set our People against his Majesty's Ministers, which must prove the surest way to recommend and endear them. What a noble Scramble, my Friend, will the *Catholick* Princes have of the *Pope's* Possessions, and those of his trusty Janizaries the *Jesuits*! These are hated by all Mankind, as much as of old were the *Templers*, and as like to share their Fate, the other *Orders* being their bitterest Enemies. How many noble or new Families may be render'd happy and flourishing, by the Spoils of this Generation of Vipers! To sum up all in brief, the decrepit Age of the Papacy, its tyrannical and turbulent Genius in all Countries where it prevails, the Interest of Princes to seize the immense Riches and Possessions of it; but above all the Divisions about the *Constitution Unigenitus*, the Scene of Affairs that's like to open in *Italy*, with the Pretensions of several Princes against the Power that's likeliest to set up for the *Pope's* Champion, and finally

ly the Dislike that all Men begin to have for *the Government of Priests*, the most intolerable of Tyrants, have led me into a strong Persuasion, that the *Papacy* cannot stand long, or rather that it will be destroy'd in a very short Time. The *Center of Unity* being a mere Device and Pretence for grasping *Power*, without either *Reason* or *Scripture* to support it; all that Princes have to do, whether they set up *National Patriarchs*, or other Forms of *Church-Government*, is to make them in all things strictly dependent on the State: I mean as to Government and Discipline, for matters of Belief ought to be ever free and unconstrain'd. The *Trojan Horse* was not fuller of Ruin, than the Womb of *Germany* is pregnant with ensuing Wars, besides the Possibility of a *Protestant Emperor*, or one that is not *Popish*, which will help and hasten the downfall of *St. Peter's* pretended Successor. But into more Particulars I think it needless to enter, and shall only say with a much greater Prophet, *Be wise now therefore, O ye Kings; be instructed, ye Judges of the Earth.* Psal. ii. ver. 10.

HERE, Sir, you see from what natural Reasons, and political Observations, I infer my Persuasion of the *approaching Ruin of the Papacy*. But now, as well to furnish you with Arguments supernatural and divine (which you may find Reasons to believe, whatever others may think of them) as to entertain you at least with something curious, when not remote, or that it is rather essential to the Subject: I send you hereby the celebrated *Prophecy of St. Malachy*, who, in the XIIth Century, was Archbishop of *Armagh*, and Metropolitan of all *Ireland*; and who, in this Piece, has left us the precise Number of all the *Popes*, that were to be from his own Time till the very last of them, whom he actually names. A *Commentary*, with which the *Prophecy* is accompanied,

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company'd, will infallibly please you. The latest mention I find in Print of this *Malachy*, is by Mr. *Toland* in his *Nazarenus*; who represents him (and that very justly, for I have carefully examin'd the Facts) as the *Pope's* main Instrument in reducing the *Irish Church* to a plenary Conformity and Subjection to that of *Rome*. He says besides, that he was the first Introducer into *Ireland* of the *Cistercian Monks*, and that he first demanded the *Pall* for the Archiepiscopal See of *Armagh*; which, for about 200 Years before his Predecessor *Celsus*, had been a Lay-see, and govern'd by mere Lay-men. To this he adds, that *Malachy* did establish in the North of that Kingdom the Use of marrying People by the Priests only, the Celibacy of the *Clergy*, private Confession, authoritative Absolution, Confirmation, Tythes, Canonical Hours of Prayer, alternate Singing in Choirs, with whatever is comprehended under the Words *Apostolical Sanctions*, and the *Decrees of the holy Fathers*; for which Services he was the first of all *Irishmen*, that was Papally Canoniz'd or Sainted. This, you'll say, is a slender Recommendation of him to most *Protestants*, though it may procure him the greater Authority with the *Papists*. I say so too: but as I shall shew you presently that neither these, nor the grossest Errours which Mr. *Toland* or any else can charge on him, will in the least affect his predicting Faculty, unless among such as are wholly Strangers to the *Prophetick System*; so I shall here proceed to give you this further Account of him, which cannot fail to heighten his Credit (as I said) with those of the *Church of Rome*, who are the most nearly concern'd in our present Subject of the *Extinction of the Papacy*. He was born in the Year 1094, of very noble Parentage; in the County of *Armagh*, early bred
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up to all kinds of Literature, of an excellent Genius; and he succeeded wonderfully in his Theological Studies, first under *Imarius*, an *Anchorite* at *Armagh*, and then under *Malchus*, at *Lismore* in *Munster*.

SO far we have trac'd him in his Childhood, for he was but thirty Years old, when constrain'd to accept the Bishoprick of *Conner*; where he acquitted himself so well, that he was quickly promoted to the Archbishoprick of *Armagh*, which he afterwards resign'd to one *Gelasius*: retiring to his former small Bishoprick of *Conner*, and from thence to the smaller one of *Down*, which are since united. When he went to *Rome* to solicit the *Pall*, he grew into the highest Esteem with Pope *Innocent II*, who kist him, made him his Legate, put his own Mitre on his Head, his Stole about his Neck, and his Maniple on his Arm, which *Malachy* thenceforth ever wore as often as he officiated. After these Marks of the Pontifical Favour, he manag'd all things with an absolute Sway in *Ireland*, from the Prince down to the Beggar. *Whatever Decrees he made* (says Father *Walsh*) *whatever Canons he publish'd, were presently accepted, submitted unto, and obey'd as Oracles, without any Contradiction at all: Nor had any Person, Man or Woman, Prince or Prelate, or Peasant or Monarch, the daring Heart to resist him in any thing; because they daily saw, before their Eyes, the Signs wrought by him.* These you may also see (if that Sight will content you) in his *Life and Funeral Sermon*, written by St. *Bernard*; who yet says, that he tells but few in comparison of what he omits. There are enough in Conscience, to exercise a very active Faith. Casting out of Devils, healing the Sick, raising the Dead to Life, and striking the Living with sudden Death, were nothing to him. Thus gover-

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ning about a dozen Years, *Innocent II.* being dead, and *Celestin* the II succeeding, he made in the Interval this *Prophecy* in the Monastery of *Bangor* near *Carickfergus* (whereof he had been once *Abbat*) and which he caus'd to be re-edify'd after it had been destroy'd by the *Danes*, near 400 Years before. Then hearing *Lucius II* was dead, and that *Eugenius III* was in *France*, he took a Journey towards him; but dy'd at *Clairval* (where he lies bury'd) on *All-Souls Day*, *Anno 1148*, in the Arms of his Friend and Panegyrist *St. Bernard*.

HONOURABLE Mention is made of *Malachy* by a world of Authors, no less tedious than needless to mention; but who all agree, not only that he was a Man of eminent Sanctity, but that he had likewise a prophetick Spirit. The *Centuriators* of *Magdeburg* differ not in this Point from the *Annals* of *Baronius*. And with *Mr. Toland's* Leave (whom I once heard declaring all *Prophecies*, that were a Hairs-breadth remov'd out of the *Scriptures*, to be downright Lies, or coin'd after the Fact, or else the waking Dreams of Enthusiasts, and the ambiguous Sentences of Cozeners) he must not imagine, I say, that 'tis by his bare Declarations any Body will be influenc'd in this Case; but by the Strength of his Reasons, which I had not an Opportunity of demanding from him at that time. As for you, Sir, I know that you do not so peremptorily and indifferently reject all Matters of this kind: Nor indeed can you well do it, if you follow the common Practice of your Profession. Some of the staunchest Adversaries to the *Roman* Worship and Belief, nay who profess them to be Idolatrous and Antichristian, have upon a thousand occasions (whereof one of your Reading cannot be ignorant) acknowledg'd several of that
Communion

Communion to have been *True Prophets*. They have their Systems for solving this Paradox, which you may peruse in several Writers of the last and present Age: And both the *Papists* and the *Protestants* frequently pass the same Compliment on the *Heathens*, which is still a greater Paradox; following herein the Authority of the *Primitive Fathers*, who cited the *Sybils*, *Zoroaster*, *Osthanes*, the 6th Eclog of *Virgil*, and such like, with innumerable *Pagan Oracles*, on the Behalf of *Christ* and *Christianity*. I need not after this refer you to the Writings of your intimate Acquaintance, the late learned Mr. *Dodwell*, who labours to account for the Truth of many of the *Heathen Miracles*, as well as of their *Prophecies*: So that, as I told you before, the Doctrines of *Malachy* can be no Objection to his Visions with the *Protestants*, and will infinitely enhance them with the *Papists*. A *Commentary* has been written on his *Prophecy* above a hundred Years ago, by no meaner a Person than *Alphonfus Ciacconius*, titular *Patriarch of Alexandria*: In whose *Lives of the Popes*, first publish'd in the Year 1602, you may see this *Commentary*, reaching to *Urban VII*; the rest, to the present *Pope* inclusively, having been explain'd by another Hand. This *Prophecy* is likewise *verbatim* in *Arnoldus Wion's Lignum Vitæ*, in *Messingham's Florilegium Insulæ SS*, and I know not in how many *Popish* Authors besides; whose Testimony, in this Case to be sure, is unexceptionable.

The *Prophecy* it self, Sir, stands thus. It is made up of short Lines, each consisting ordinarily of two, sometimes of three, but never of above four Words; emblematically characterizing every *Pope* that is to reign, from the beginning of the *Prophecy* to the End of the Papacy. This way of designing particular Persons by figurative Characters, is common to *Daniel*, the other *Jewish Prophets*,

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phets, and the Author of the *Apocalypse*, with the antient *Heathen Prophets*, and with the modern also : Neither have many of the later *Christian Prophets* vary'd from this Method, tho' some of them be more, and some less involv'd. They who did, have liv'd to repent it, and to take Shame to themselves ; having spoken in a Language unsanctify'd, and without antient Example fixing their Dates : For Allegory, Emblem, and Circumlocution, is the true prophetick Style ; and can therefore no more be made an Objection to the *Malachy* of *Armagh*, than to the *Malachy* of *Jerusalem*. No more can it affect him, that many of his Designations seem at first Sight to be strange, uncouth, remote, or obscure ; tho' the Explication of such as are past proves so natural and easy, while those to come are uncertain, difficult, or rather insuperable 'till they do happen : At this, I say, you will not boggle, if you have either read your *Bible*, or any Treatise of *Oracles*. The *Popes* are in all, from his first to his last, one hundred and twelve ; whereof, from the present Pope *Clement XI*, there are only three and twenty to come. But the *Popes* being commonly old before they are elected, this Number of twenty three may well end in the ordinary Course of one Man's Age, if they should prove no longer liv'd (says Father *Walsh*) than many of their Predecessors have ; whereof no fewer than eight, in a Succession, took up in all but twelve Years. *Malachy* begins his *Prophecy* in the Year 1143, in which *Celestin II* was elected *Pope* ; and so (there being no various Readings, nor any Transposition in the several Copies) these Sentences are to be necessarily interpreted of the *Popes*, according to the exact Order of their Succession : In doing which, they wonderfully correspond to each of the Cardinals, that have been hitherto elevated to the Papal Throne ; which ought to be a strong Presump-

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sumption, that they will do so to those who are to come. Now what is more wonderful still, let any one but change the Order of these Prophecies; as, by fixing the first of them, for Example, to some other *Pope* than *Celestin*: And then following the Succession from that Person, he'll certainly find by Experience (says one that was domestick Prelate to *Innocent XI*) that no other of those Enigmas, taken as they follow in order, will have the least relation or agreement to the other *Popes* following also in their Order. Neither can it be otherwise done, than by confounding the whole Catalogue, wherein they are now rank'd according to the times of their Creation: Nor then neither, unless all the Words and Sentences of this Prophecy be forcibly displac'd and transpos'd. But this cannot be done without destroying it (continues he) since all the Emblematick Devices, whereof it consists, ought to correspond, in the Order in which they stand; to the several *Popes*, as they follow one another in the Order of their Succession. This is very confident; but nothing is so bold, as Prophetick Faith unfeign'd.

NOW follows the whole Prophecy verbatim, each Line in the original *Latin*, and then the same Line in *English*; after both which comes the Explication, or the Name, and often the Country of the *Pope* design'd, with the Reasons (in few Words) why the Line agrees to him, and to none else. It begins with the 163d *Pope*, so that there is no need of numbring the rest: and the Year of every *Pope's* Creation being mark'd in the Margin, you may easily see how long each of them reign'd.

T H E

THE
PROPHESY of Malachy
Archbishop of Armagh,

Figuratively Characterizing all the
 POPES from the writing of it, to the
 End of the *Papacy*; with the Explica-
 tion of each Character, till the present
 POPE inclusively.

Ex castro Tiberis.

Out of the Castle of the Tyber.

EXPLICATION.

1143. **C**elestin II, a *Tuscan*. His Name was Guy
 Castle. He was also born at *Castello*, a
 Town situated on the *Tyber*.

Inimicis expulsus.

Chas'd by his Enemies.

1144. **Lucius II**, a *Bolognese*. He was of the Family
 of *Caccianimici*, which is in English *Chase-Enemies*.

Ex magnitudine montis.

From the Greatness of the Mount.

Eugenius III. He was born in the Castle of *Gramont*, or Great Mount, near *Pisa*. 1145.

Abbas Suburanus.

The *Suburan* Abbot.

Anastasius IV. He was an *Abbot*, and his Name was *Conrard Suburri*. 1153.

De rure albo.

Of the White Country.

Adrian IV. He was of *Saint Albans* in *Britain*, which was also antiently call'd *Albion*, and Bishop of *Alba* before he was Pope. 1154.

Ex tetro carcere.

Out of a noisome Prison.

Victor IV. He was Cardinal with the Title of *Saint Nicolas in carcere Tulliano*, which is to say, *Saint Nicholas in the Dungeon*. 1154.

Ex anseris custode.

From the Guardian Goose.

Alexander III. His Name was *Rowland Paparo*, and *Paparo* in Italian signifies a Goose. 1159.

De Pannonia Tuscia.

From the Tuscian Hungary.

Calixtus III. He was originally of *Hungary*, and Bishop of *Frescati*, antiently call'd *Tusculum*, before he was Pope. 1159.

Ex

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Ex via Transtiberina.

From the *Transtyberin* way.

1159. *Pascal III.* He was Cardinal of *Santa Maria Transtiberina* at Rome, which may be English'd *Saint Mary Overy*.

Lux in Ostio.

A Light in the Door.

1181. *Lucius III.* His Name is deriv'd from *Lux*, light; besides that he was a Native of *Luca*, and Bishop of *Ostia*, which is likewise deriv'd from *Ostium*, a Door.

Sus in cribro.

A Sow in a Sieve.

1185. *Urban III.*, a *Milanese*. He was of the House of *Crivelli*, deriv'd from *Cribrum* a Sieve, which Family bears for its Arms a *Sow in a Sieve*.

Ensis Laurentii.

The Sword of *Laurence*.

1187. *Gregory VIII.*, of *Beneventum*. He was Cardinal with the Title of *Saint Laurence*, and had for his Arms *two Swords in Saltire*.

Ex Schola exiet.

He'll go out of the School.

1188. *Clement III.*, a *Roman*. He was of the Family of *Scolari*, deriv'd from *Schola*, a School.

De rure Bovenst.

Out of the *Bovian* Country.

Celestin III, a *Roman*. He was of the Family 1196.
of *Bovis*, deriv'd from *bos* an Ox, they having
also an Ox in their Arms.

Comes signatus.

The Sign'd Count.

Innocent III, of *Agnani*. He was of the Family 1199.
of the Counts of *Signie*.

Canonicus ex Latere.

The *Lateran* Canon.

Honorius III, a *Roman*. He was Canon of the 1216.
Lateran Church, dedicated to *St. John*.

Avis Ostiensis.

The *Ostian* Bird.

Gregory IX, of *Agnani*. He was Bishop of *Ostia*, 1227.
and had an *Eagle* in his Arms.

Leo Sabinus.

The *Sabin* Lyon.

Celestin IV, a *Milanese*. He was Bishop of 1241.
Santa Sabina, and had a *Lyon* in his Arms.

Comes Laurentius.

The *Laurentian* Count.

Innocent IV, a *Genoese*. He was of the House 1243.
of *Fieschi*, of the Counts of *Lavagno*, and Car-
dinal with the Title of *Saint Laurence in Lucina*.

Signum

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Signum Ostiense.

The Ostian Sign.

1254. *Alexander IV, of Agnani.* He was of the Family of the Counts of Signie, and Bishop of Ostia.

Jerusalem Campainia.

Jerusalem of Champagne.

1261. *Urban IV, a Frenchman.* He was of Troyes in Champagne, and was Patriarch of Jerusalem.

Draco depressus.

The Dragon squeez'd.

1265. *Clement IV, of Saint Giles.* For his Arms he had the Device of the Guelphs, where an Eagle squeezes a Dragon in its Talons.

Vir Anguineus.

The Serpentine Man.

1271. *Gregory X, of Placentia.* He was of the Family of *Visconti* in Milan, who have a Serpent in their Arms.

Concionator Gallus.

The French Preacher.

1276. *Innocent V.* He was of the Order of the Friars Preachers, and Arch-Bishop of Lions.

Bonus Comes.

The good Count.

1276. *Adrian V.* He was of the Family of the *Fieschi*, of the Counts of Lavagno, and his Name *Othobone*, or good *Otho*.

Piscator

Piscator Tuscus.

The Tuscan Fisher.

John XXI. He was christen'd *Peter* as well 1276.
as *John*, and was Bishop of *Frescati*, antiently
call'd *Tusculum*.

Rosa composita.

The compos'd Rose.

Nicolas III., a *Roman*. He was of the Family 1277.
of the *Ursins*, who have a *Rose* in their Arms.

Ex telonio Martini Liliaci.

Out of the Bank of Martin of the Lilies

Martin IV., of *Brie* in *France*. He was Treas- 1281.
urer of *Saint Martins* in the City of *Tours*, un-
der the Government of the *Lily* or *Flower-de-*
Luce.

Ex Rosa Leonina.

Out of the Rose of the Lion.

Honorius IV., a *Roman*. He had in his Arms 1285.
a *Lion* bearing a *Rose*.

Picus inter escas.

The Magpy among Eatables.

Nicolas IV., of *Ascoli*. The Inhabitants of this 1287.
City, who are call'd *Esculans* (alluding to *Esca*
Food) have been also antiently call'd *Piceni*, de-
riv'd from *Picus* a *Magpye*.

Ex

*The Destiny of ROME.**Ex eremo Celsus.*

Exalted out of the Defart.

1294. *Celestin V*, of *Ifernum*. He was a *Hermit*, forc'd out of a *Defart*, in order to be exalted to the Papal Dignity.

Ex undarum benedictione.

Out of the Blessing of the Waves.

1294. *Boniface VIII*, of *Agnani*. His Christian Name was *Benedict* or *Blessed*, and he had in his Arms three Bends wav'd.

*Concionator Patareus.*The Preacher of *Patara*.

1303. *Benedict XI* He was of the Order of the *Fryars Preachers*, and Native of *Patara*, a City of *Lycia*.

*De fasciis Aquitanicis.*Of the Fillets of *Guyenne*.

1305. *Clement V*, of *Bazas*. He was originally of *Guyenne*, and had in his Arms a *triple Fess Gueules*, in a Field Or.

*De Sutore Osseo.*Of the Shoemaker of *Osse*.

1316. *John XXII*, of *Cahors*. He was the Son of a *Shoemaker*, and was himself call'd *James D'Osse*.

Corvus Schismaticus.

The Schismatick Raven.

Nicolas V, an Antipope supported by the Em-^{1316.}
perour *Lewis of Bavaria*. He was a *Cordelier*,
and his Christian Name *Peter de Corbara*, a Place
call'd from *Corvus* a Raven.

Frigidus Abbas.

The cold Abbat.

Benedict XII, of the County of *Foix*. He^{1334.}
was *Abbat* of *Froimont*, or *Cold-Hill*, in the Dio-
cese of *Beauvais*.

Ex Rosa Atrebatensi.

Out of the Rose of Arras.

Clement VI, of *Limoges*. He was Bishop of^{1342.}
Arras, and bore a *Rose* in his Arms.

De montibus Pammachii.

From the Mounts of Pammachius.

Innocent VI, also of *Limoges*. He had in his^{1352.}
Arms six *Mounts*, and was Cardinal with the Ti-
tle of *St. Pammachius*.

Gallus Vicecomes.

The French Viscount.

Urban V, of *Mande* in *France*, and Apostolick^{1362.}
Nuncio to the *Visconti* of *Milan*.

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Nova de Virgine fortis.

The Fort of the new Virgin.

1371. *Gregory XI*, of the *Limousin*, or Country of *Limoges*. He was Son to the Count of *Beaufort*, in the Diocese of *Angers*, and Cardinal with the Title of *Saint Mary the new*.

De inferno Pregnani.

From the Hell of *Pregnani*.

1378. *Urban VI*. His Surname was *Pregnani*, and he was born in a Village near *Naples*, call'd *Hell*.

De cruce Apostolica.

Of the Apostolick Cross.

1378. *Clement VII*, Bishop of *Cambray*, and an Antipope. He was of the House of *Geneva*, having a Cross in his Arms; and a Cardinal, with the Title of *the twelve Apostles*.

Luna Cosmedina.

The *Cosmedine* Moon.

1379. *Peter de Luna*, or of the *Moon*, an Antipope, who was Cardinal of *Santa Maria in Cosmedina*.

Schisma Barcinonicum.

The Schism of *Barcelona*.

1379. *Giles of Barcelona*, an Antipope, and chosen by the Cardinals at the same time with *Peter de Luna*.

Cubus de Mixtione.

The Cube of the Mixture.

Boniface IX. There are *Cubes* or Dice in his Arms. 1389.

De meliore Sydere.

Of a better Star.

Innocent VII., of *Sulmo*. His Christian Name was *Cosmo Meliorati*, from *melior*, better; and he had a *Star* in his Arms. 1404.

Nauta de Ponte nigro.

A Mariner from the Black Bridge.

Gregory XII., a *Venetian*. He was depos'd, and a Commander of the Church of *Negropont* chosen in his Stead. 1406.

Flagellum Solis.

The Scourge of the Sun.

Alexander V., a *Cretan*. He bore the *Rising Sun* in his Arms, and was Archbishop of *Milan*, where, in the Cathedral Church, *St. Ambrose* is represented with a *Scourge* in his Hand. 1409.

Cervus Sirenæ.

The Stag of the Mermaid.

John XXIII., a *Neapolitan*. He was Cardinal with the Title of *Saint Eustachius*, who is painted with a *Stag*, and the antient Arms of *Naples* are a *Mermaid*. 1410.

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Columna veli aurei.

The Column of the Golden Veil.

1417. *Martin V*, a *Roman*. His Name was *Otho Colonna*, and was Cardinal with the Title of *Saint George of the Golden Veil*.

Lupa Cælestina.

The Celestial She-Wolf.

1431. *Eugenius IV*, a *Venetian*. He was of the Order of the *Celestins*, and Bishop of *Sienna*, which City has a *She-Wolf* in her Arms.

Amator Crucis.

A Lover of the Cross.

1447. *Felix V*, an Antipope. He was *Amadeus* (or *Love-God*) Duke of *Savoy*, and there's a *Cross* in the Arms of the House of *Savoy*.

De modicitate Lunæ.

From the Mediocrity of the Moon.

1447. *Nicholas V*, of *Luca*, in whose time the preceding was an Antipope. His Parents were very mean, and he took the *Moon* for his Arms.

Bos Pascens.

An Ox feeding.

1455. *Calixtus III*, a *Spaniard*. He had in his Arms an *Ox feeding*.

De Capra & Alberga.

From the Goat and the Tavern.

Pius II, of *Sienna*. He was Secretary to Cardinal *Capranico*, which Name comes from *Capra*, a Goat; and afterwards Secretary to *Nicolas Albergotti*, which Name comes from *Alberga*, a Tavern. 1458.

De Cervo & Leone.

From the Stag and the Lion.

Paul II, a *Venetian*. He was Bishop of *Cervio*, which comes from *Cervus*, a Stag; and bore a *Lion* in his Arms. 1464.

Piscator Minorita.

The Minorite Fisher.

Sixtus IV, of *Savona*. He was a *Minorite*, and the Son of a poor *Fisherman*. 1471.

Præcursor Sicilia.

The Fore-runner of Sicily.

Innocent VIII, a *Genoese*. His Name was *John Baptist Cibo*, and liv'd long in the Court of the Kings of *Sicily*: but the Prophetick Allusion is to the Name of *John Baptist*, who was the Fore-runner of *Christ*. 1484.

Bos Albanus in portu.

The *Alban Ox* in the Port.

Alexander VII, a *Spaniard*. He had an *Ox* in his Arms, was Bishop first of *Alba*, and then of *Porto*. 1492.

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De parvo homine.

Of the little Man.

1503. *Pius III*, of Sienna. His Surname was *Piccolomini*, which signifies a little Man.

Fructus Jovis juvabit.

The Fruit of Jupiter will help.

1503. *Julius II*, of Savona. He bore in his Arms an Oak, which Tree and its Fruit were consecrated by the Antients to Jupiter.

De craticula Politiana.

Of the Politian Gridiron.

1513. *Leo X*, a Florentine. He was Disciple to Politian, and Son to Laurence de Medicis; the Gridiron alludes to the Martyrdom of Saint Laurence.

Leo Florentius.

The Florentine Lion.

1522. *Adrian VI*, of Utrecht. He had a Lion in his Arms, and his Father's Name was Florence.

Flos Pilæ.

The Flower of the Ball.

1523. *Clement VII*, a Florentine. The Arms of the House of Medicis, whereof he was, are Balls, of which one is charg'd with a Branch of Flower de Lucis.

Hyacinthus

Hyacinthus Medico.

A Hyacinth to the Physician.

Paul III, a *Roman*. He was of the House of *Farnese*, which bears Six *Hyacinths* in its Arms. 1534.
He was also Cardinal with the Title of *Saint Cosmus and Damianus*, who were *Physicians*, and are the Patrons of the Faculty.

Corona Montana.

The Mountain Crown.

Julius III, a *Tuscan*. His first Name was *John-Mary del Monte*, having *Mounts* in his Arms, with *Coronets of Laurel*. 1550.

Frumentum floccidum.

Decay'd Wheat.

Marcellus II, who had *Ears of Wheat* in his Arms. 1555.

De fide Petri.

Of the Faith of *Peter*.

Paul IV, a *Neapolitan*. He was of the Family of *Carafe*, which signifies *precious Faith*. 1555.

Æsculapii Pharmacum.

The Medicine of *Esculapius*.

Pius IV, a *Milanese*. He was of the House of *Medicis*, and had himself study'd *Physick* at *Bologna*. 1559.

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Angelus Nemorosus.

The Angel of the Groves.

1566. *Pius V*, of *Alexandria*. His Name was that of the *Archangel Michael*, and born at *Boschi* (signifying Groves) a little Village of *Lombardy*.

Medium corpus pilarum.

The Half-body of the Balls.

1572. *Gregory XIII*, a *Bolognese*. He bore in his Arms a *Half-Dragon*, and was made Cardinal by *Pius IV*, who had Six Balls in his Arms.

Axis in mediate Signi.

The Axel in the Middle of the Sign.

1585. *Sixtus V*, of the *Marca d'Ancona*. He bore in his Arms a *Lion*, which is one of the *Signs* of the *Zodiack*, and an *Axel* in a *Bend*, which pass through the *Middle of the Lion*.

De rore Cæli.

Of the Dew of Heaven.

1590. *Urban VII*. He was Bishop of *Rossana* in *Calabria*, where the *Manna* is gather'd, which falls like *Dew*.

De Antiquitate Urbis.

Of the Antiquity of the City.

1590. *Gregory XIV*. He was of *Milan*, a most antient City, built by the *Gauls* long before *Rome*.

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41

Pia civitas in bello.

A pious City in War.

Innocent IX. He was of *Bolonia*, which was a City always in War, till it put it self under the Protection of the *Popes* in the Beginning of the 15th Century. 1591.

Crux Romulea,

The Roman Cross.

Clement VIII. Being of the House of *Aldobrandini*, he carry'd in his Arms a Cross in Band. 1592.

Undosus Vir.

A Man of Waves.

Leo XI, a *Florentine.* He was elected at the time of the Full-Moon in March, which causes very high Spring-tides; besides that his Reign lasted but 29 Days, or during the periodical Course of the Moon, which influences the Tides and the Waves. 1605.

Gens perversa.

The perverse Race.

Paul V, who was of the Family of *Borghese*, and therefore carry'd in his Arms a Dragon and an Eagle, Creatures perverse enough. 1605.

In tribulatione pacis.

In the Tribulation of Peace.

Gregory XV, a *Bolonese.* He was promoted to be Cardinal, when *Italy* was distracted with Wars, and was the principal Mediator of the Peace that ensu'd. 1621.

Lilium

The Destiny of ROME.

Lilium & Rosa.

The Lilly and the Rose.

1623. *Urban VIII.* He was of *Florence*, which City takes its Name from *Flowers*; and had in his Arms Three Bees, which prefer the *Lilly* and the *Rose* to all other Flowers.

Jucunditas Crucis.

The Joyfulness of the Cross.

1644. *Innocent X,* a *Roman.* He was created *Pope* on the 14th of *September*, which is the Feast of the *Exaltation of the Cross*; besides that he had in his Arms a *Dove* carrying an *Olive Branch*, which is a Sign of *Joy* as well as of *Peace*.

Montium custos.

The Guardian of the Mounts.

1655. *Alexander VII,* of *Sienna.* He bore a *Mountain* in his Arms, and had set up the *Mounts of Piety* (certain Banks so call'd) at *Rome*.

Sydus Olorum.

The Star of the Swans.

1667. *Clement IX,* of *Pistoia.* At his Election there fell to him by Lot in the Conclave the *Chamber of the Swans*; besides that the *Swan* is a *Constellation*, a happy Star to him at that time.

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43

De flumine magno.

Out of the great River.

Clement X, a Roman. On the Day he was born, ^{1670.} there happen'd such an Inundation of the *Tyber*, that, breaking into the House, his *Cradle* swom, from which Danger his Nurse had much ado to save him.

Bellua insatiabilis.

The insatiable Beast.

Innocent XI, a Milanese. He had in his Arms a ^{1676.} *Leopard* Gueules, and an *Eagle* Sable. This is a plain Explication: but the Wits at *Rome*, who were not ignorant of this Prophecy, perceiving that the *Pope* was entirely govern'd by Cardinal *Cibo* (which Word signifies *Meat*) us'd to say, that *insatiable* as the *Beast* was, he need not fear starving since he was never *Senza Cibo*, or *without Meat*, punning upon the Cardinal's Name. So much in Jest: but I wonder in earnest, that Father *Walsb* should say, we could hardly expect in our Days any publick Interpretation or Explication of *Innocent XI's* being an *insatiable Beast*; imagining, no doubt, that this was some Reflection on his Person. So little was his Fatherhood vers'd in the *Prophetick* Stile or Method. The Regard due to the Memory of this *Protestant Pope*, will obtain Pardon for our short Excursion.

Pœnitentia gloriosa.

A glorious Repentance.

Alexander VIII. He was created Pope on the ^{1689.} 6th of *October*, which is the Feast of *St. Bruno*, a cele-

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celebrated *Penitent*, and the Founder of the *Carthusians*, an Order likewise of *Penitents*.

Rastrum in Porta.

A Rake in the Gate.

1691. *Innocent XII*, a *Neapolitan*. He was of the House of *Pignatelli del Raftello*, or of the *Rake*; having had antiently a *Rake* in their Arms, as may be seen at this Day over one of the *Gates* of *Naples*.

Flores Circundati.

Flowers surrounded.

1700. *Clement XI* now reigning, a *Roman*, and of the Family of the *Albani*. Their Arms are a *Branch of Flowers surrounded with Bees, two Lions, and an Eagle*. In another Letter I'll tell you more of my Mind concerning this *Pontiff*, since I depend upon him as the principal Instrument to contribute towards accomplishing my part of the *Prophecy*.

HITHERTO the *Prophecy* of *Saint Malachy*, stands as clearly and regularly explain'd, as ever was any thing of this nature: And, among other Observations upon it, we may make this special one; that they who believe it a *true Prophecy* (whose Number is very considerable) must take those several *Antipopes* here design'd to have been the right *Popes*, whatever has been determin'd by any Authority to the contrary, in Favour of their Opponents; the remaining Characters, or the twenty three *Popes* to come, when the *Papacy* shall utterly expire with the last of them, are in the following Words and Order.

- | | |
|--|--|
| 1. <i>De bona Religione.</i> | Of the good Religion. |
| 2. <i>Miles in bello.</i> | A Soldier in War. |
| 3. <i>Columna excelsa.</i> | A high Column. |
| 4. <i>Animal rurale.</i> | A rural Animal. |
| 5. <i>Rosa Umbriæ.</i> | The Rose of <i>Umbria</i> . |
| 6. <i>Ursus velox.</i> | A swift Bear. |
| 7. <i>Peregrinus Apostolicus.</i> | The Apostolick Pilgrim. |
| 8. <i>Aquila rapax.</i> | A rapacious Eagle. |
| 9. <i>Canis & Coluber.</i> | A Dog and a Snake. |
| 10. <i>Vir religiosus.</i> | A religious Man. |
| 11. <i>De Balneis Etruriæ.</i> | From the Baths of <i>Etruria</i> . |
| 12. <i>Crux de Cruce.</i> | A Cross of the Cross. |
| 13. <i>Lumen in Cælo.</i> | A Light in Heaven. |
| 14. <i>Ignis ardens.</i> | A burning Fire. |
| 15. <i>Religio depopulata.</i> | Religion wasted. |
| 16. <i>Fides intrepida.</i> | Faith without Fear. |
| 17. <i>Pastor angelicus.</i> | The Angelick Shepherd. |
| 18. <i>Pastor & Nauta.</i> | The Shepherd and the Seaman. |
| 19. <i>Flos florum.</i> | The Flower of Flowers. |
| 20. <i>De medietate Lunæ.</i> | From the half of the Moon. |
| 21. <i>De labore Solis.</i> | From the Labor of the Sun. |
| 22. <i>Gloria Olive.</i> | The Glory of the Olive. |
| 23. <i>In Persecutione extrema
S. R. E. sedebit Petrus
Romanus, qui pascet Oves
in multis tribulationibus :
quibus transactis, Civitas
Septicollis diruetur, &
Judex tremendus judicabit
populum suum.</i> | In the last Persecution of the
Holy Roman Church, shall sit
<i>Peter, a Roman</i> , who will feed
the Sheep in many Tribula-
tions; which being over, the
seven-hill'd City shall be de-
stroy'd, and the tremendous
Judge will judge his People. |

SUCH

The Destiny of ROME.

SUCH as may not admit the Inspiration of this *Prophecy*, cannot deny it to be a Piece very ingeniously contriv'd: And how uncertain soever we may remain about twenty two of these *Popes* 'till they are actually chosen, one wou'd think we may certainly know by the 23d, if the Name and Number answer, when the Accomplishment of the *Prophecy* draws so near, as that Person's Death or Demise. Yet after all it is not absolutely necessary, according to the Strictness of *Prophetick Language*, that the last *Pope's* Christian or assum'd Name should be *Peter*: Since every *Pope* pretends to represent the *Apostle Peter*, and that they are in this Sense daily complemented by the Name of *Peter*. The like is to be understood of the Word *Roman*. Now therefore, Sir, as for the least Attempt towards an Explication of those future Characters (one only excepted) you are not to expect it from me; well remembering, that *Calvin* was counted a wise Man by one of great Figure among his Enemies, for never interpreting the *Revelation*. Of this Book the late Reverend Dr. *South* said, that it either found its *Commentators* mad, or left them so. They are only certain *priviledg'd Divines*, that may speak in this manner of Books receiv'd into the *Canon*. Far be it from me to make so bold, even with the antient *Irish Primate*. I am, on the contrary, tho' without pretending to any Share of his Spirit, and neither dreaming Dreams nor seeing Visions, very strongly inclin'd to be of his Opinion: Nay, I am fully perswaded of it, tho' his Reckoning should prove under or over by one half dozen, or so; in which case, if I live 'till the real, undoubted, absolute Extirpation of the *Papal Hierarchy*, I shall not fail to become his most strenuous Advocate. Tho' *Rome* it self should continue standing afterwards (the
Place

Place being very convenient for a City, whether the *Pope* be or be not overthrown) yet whoever has *the Key of the Sanctuary*, to use a Phrase very common both among the Mystick and the Prophetick Divines, will easily reconcile that to the Letter of this *Prophecy*: And as easily will he show how it is not the End of the World, or the Day of Judgment, that is meant in the last Article; but that it is the great Prince, or his victorious General, who is to take *Rome* and discard the *Pope*. Nor to me does there seem any Difficulty, in telling who that shall be (this being the only Character I promis'd to explain) for pray who should it be but the *Emperour*? He will then *judge his People*, that is, govern the *Romans*, whereof he has born the Title in vain, ever since the Usurpation of the *Popes*, under the Pretext of a forg'd Donation: And the *Romans*, deliver'd from the vilest Servitude under *Effeminate Priests*, will make a Figure in the World like other Nations. For this Title of *Roman Emperour* is but a chagreening *Memento*, till the *Emperour* recovers his Right; nor, when it is recover'd, can he possibly keep it, unless he absolutely annuls and destroys the *Papacy*, Q. E. D. In Expectation of that joyful Day, I remain,

Reverend Sir,

Your most humble Servant,

X. Z.

P. S. All the First-born at *Pella* salute you.

THE TALENTS OF ROME

Place being very convenient for a City, whether
the Place be or be not overthrown) yet whoever
has the Key of the Kingdom, to use a Parable very
common both among the Jewish and the Pro-
phetic Writers, will easily reconcile that to the
Parable of the Talents. And as easily will he
show how it is not the End of the World, or the
Day of Judgment, that is meant in the last Anti-
christ, but that it is the great Prince, or his Vicar
General, who is to take away and divide the Kingdom.
For to me does there seem any Difficulty, in telling
who that shall be (this being the only Character
promised to explain) for my who should it be but
the Kingdom? He will then judge for himself
that is, govern the Kingdom, whom he has born
the Title in vain, ever since the Utterance of the
Parable, under the Pretence of a forged Donation:
And the Kingdom, delivered from the will of Servi-
tude under the Ministry of the Pope, will make a League
in the World like other Nations. For this Title
of Roman Emperor is but a chattering Noise.
And all the Emperors recover his Rights:
not, when it is recovered, can he possibly have
it, unless he absolutely annuls and declares the
Authority of the Pope, in the Expectation of that day
the day, I remain,

Respectfully

Your most humble servant

N. N.

At the City of London the 10th of March 1660

